DOCUMENT RESUME

ED 299 362 UD 026 422

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TITLE Intercultural Education at High Schools in Greater Salt Lake City, Utah: An Ethnographic Inquiry. Urban Education Reports Series Number Seven.
INSTITUTION Connecticut Univ., Storrs. Thut (I.N.) World Education Center.
REPORT NO ISBN-0-918158-360
PUB DATE 86
NOTE 30p.; Prepared for the American Educational Studies Association Convention (Pittsburgh, PA, October 29-November 1, 1986).
AVAILABLE FROM I.N. Thut World Education Center, Box U-93, School of Education, University of Connecticut, Storrs, CT 06268.
PUB TYPE Speeches/Conference Papers (150) -- Reports - Evaluative/Feasibility (142)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Church Programs; Classroom Techniques; Course Content; Cross Cultural Training; Cultural Activities; *Cultural Pluralism; Curriculum Design; Curriculum Evaluation; High Schools; *High School Students; Minority Groups; *Multicultural Education; *Outcomes of Education; Public Schools; *Racial Relations; Relevance (Education); Student Attitudes; *Urban Education; Urban Youth; White Students
IDENTIFIERS Church of Jesus Christ of Latter Day Saints; Mormons; *Utah (Salt Lake City)

ABSTRACT

Intercultural education in the Greater Salt Lake City (Utah) metropolitan area seems to have minimal effect on high school students' behavior or attitudes. This study was planned in order to better understand the nature and dynamics of intercultural instruction in Salt Lake City. Information was analyzed from the following sources: (1) interviews with local and state educational leaders, observation of community cultural events, and documentary sources; (2) 200 hours of participant observation in public high school classrooms; and (3) a survey of principals of 20 public, and seven independent or church related schools. Conclusions included the following: (1) the curriculum emphasized western civilization and world studies; (2) formal instruction was textbook centered, supplemented with some instructional media, and considerable oral interpretation and elaboration by the teacher; (4) students tended to ignore any classroom instruction that would not be later included in examinations, which were textbook centered; (5) minority group students tended to ignore white students at nonformal school sponsored intercultural events; (6) intercultural instruction at schools operated by the Church of Jesus Christ of Latter Day Saints focused on preparation for missionary roles. Extensive examples of participant observation experiences are included. Five charts of statistical data, a brief list of references, and a 21-item bibliography are also included. (FMW)

10-4-88

ED299362

ISBN 0-918158-360

International Year of Peace

INTERCULTURAL EDUCATION

AT HIGH SCHOOLS IN GREATER SALT LAKE CITY, UTAH

An Ethnographic Inquiry

Frank Andrews Stone
Professor of International Education
The University of Connecticut

Urban Education Reports Series
Number Seven

Prepared for
the American Educational Studies Association Convention
Pittsburgh, Pennsylvania
October 29 - November 1, 1986

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UD026422

ACKNOWLEDGEMENTS

Sincere thanks are expressed to these educators who contributed to this inquiry.

Dr. Charles Bennett, Director of Professional Relations, Utah Education Association, Murray, Utah

Mr. Fred Bennett, Social Studies Department, East High School, Salt Lake City, Utah

Mr. William H. Boston, Assistant Principal for Curriculum and Instruction, West High School, Salt Lake City, Utah

Mr. Michael Cannon, Principal, Olympus High School, Holladay, Utah

Dr. Donna Deyhle, Assistant Professor of Educational Anthropology, Graduate School of Education, The University of Utah, Salt Lake City, Utah

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Especially, a great debt of appreciation is owed to the twenty high school teachers and their students in whose classrooms I was a participant-observer, often on very short advance notice. These educators cannot be cited by name, but intercultural instruction that they were giving was the subject of sixty-five pages of observation notes which form the core of the data on which this inquiry is based.

During the fall of 1985 I was a Visiting Scholar at the Middle East Center of The University of Utah and wish to express thanks for the hospitality that I received there.

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May 22, 1986

INTERCULTURAL EDUCATION
AT HIGH SCHOOLS IN GREATER SALT LAKE CITY, UTAH

An Ethnographic Inquiry

Utah's Governor Norman H. Bangerter was on an international trip to the Peoples' Republic of China in the early fall of 1985, heading a state delegation seeking increased trade between China and Utah. His reports home from Asia were nightly events on the local television newscasts at that time. The Triad Center, a shopping mall built by a Saudi Arabian investment firm, had recently opened downtown in Salt Lake City. A huge International Trade Center complex was flourishing out beyond the Salt Lake City International Airport. A new temple of The Church of Jesus Christ of Latter-day Saints (Mormons) was dedicated in Seoul, Korea the previous summer, with the famous Mormon Tabernacle Choir performing in Asia for the occasion. Soon after arriving in Salt Lake City we joined a crowd of thousands to attend the Tenth Anniversary Greek Festival at the Holy Trinity Greek Orthodox Church. Other similar events took place at the Buddhist Church and the Jewish Community Center. So it was natural to assume that intercultural education must be emphasized in high schools located along Utah Wasatch Front, the Greater Salt Lake City metropolitan area.

This inquiry, therefore, was planned in order to better understand the nature and dynamics of intercultural instruction in Salt Lake City, Utah. According to the 1980 census over 163,000 people live within the city limits, and another 400,000 people are residents of the nineteen communities in Salt Lake County, of which a dozen are unincorporated. [1] This research was carried out for The World Education Fellowship as part of its recognition of the UNESCO International Youth Year. Other WEF studies were situated in different countries, but this was the only inquiry based in the United States.

There were three main phases of the study. First, interviews were conducted with local and state educational leaders, community cultural events were observed, and information was gathered from documentary sources. Then, second, some two hundred hours of ethnographic participant-observation in classrooms were logged. The final phase was sending a survey to the principals of twenty public and seven independent or church related high schools in the Salt Lake City area.

The public school educational system of the entire state is controlled by the Utah State Board of Education in Salt Lake City, the capital. During the 1984-1985 school year 390,141 students went to school in Utah, so it is a major system. It is also growing, unlike many others in the United States, and last year increased 3.16 percent over the previous year's enrollment.

The Utah students are taught by 18,024 professional educators, of whom 6,012 are secondary classroom teachers. There were 640 public schools operating in Utah in 1985, of which 101 were senior high schools.[2] In terms of the entire state, therefore, this ethnographic inquiry is quite limited. Data was collected from only twenty high schools in the Granite, Jordan, Murray, and Salt Lake City school districts - four among Utah's total of forty. Data was also sought from administrators at seven independent or church related high schools in the greater Salt Lake City area. Participant observations were made in the classrooms of twenty teachers at five high schools: East, Highland, South, and West in Salt Lake City, and Olympus in Holladay.

Educational Aims

Core standards for all Utah public schools were adopted by the Utah State Board of Education in August, 1985. They are defined as:

> . . . those basic foundations of knowledge, concepts, skills, and personal traits essential to intellectual, social, physical, emotional and ethical development.[3]

Addressing parents and students in an open letter, the Board members said:

> Tomorrow's world will require less than sixteen percent of the work force for the production of consumer products and food items. The Core Standards endeavor to prepare students for the changing world . . . for those times that will require knowledge and skills designed for living and competition in the informational age.[4]

These new standards had clearly been devised in light of the various assessments of American education made since 1979. For example, the Utahns quote Ernest L. Boyer of the Carnegie Foundation, who asserted that:

> . . . now more than ever, all people need to see clearly, hear acutely, and feel sensitively through the arts. These skills are no longer just desireable, they are essential if we are to survive together with civility and joy.[5]

From Action for Excellence, issued by the Education Commission of the States, they reprinted this passage.

> Where nonessential and peripheral courses have invaded the curriculum, school systems must have the courage to put new emphasis on core academic subjects and must devote more time to them.[6]

The aim of this small field inquiry was to find out if intercultural awareness, communication, and understanding were among the arts and humanities domains to be mastered by Utah high school students. Also, we wished to determine whether or not the areas of bilingualism, multicultural studies, and global affairs learning were functioning as vital parts of the new core standards, or had been relegated to the sphere of nonessential and peripheral courses.

A mandate for intercultural education in Utah's high schools has existed since 1973 submerged in a document called Goals and General Objectives of Education in Utah. Seven vital educational goals were identified here: intellectual, ethical-moral-spiritual, emotional, social, physical, aesthetic, and productive maturity. Under intellectual maturity, for instance, "continued interest in current problems" is cited as one of the desired outcomes. A goal in ones' ethical-moral-spiritual maturity is "perceiving relationships to humanity and the basic forces of the universe." Emotional maturity is to lead toward "empathizing with others." Social maturity includes "understanding world interdependence and how diverse cultures function." Aesthetic maturity has as one of its goals "acknowledging the human qualities in each individual," and productive maturity is supposed to provide "continuing involvement in the creating, generating, and using of ideas, goods, and services beneficial to humanity and satisfying to the individual." The official rationale for intercultural education therefore has existed in Utah for more than a decade. The question was to discover how well these ideals were being translated into reality.[7]

The new high school core standards for grades nine through twelve require twenty-four units of credit: fifteen units of core subjects and nine elective units.

Chart One

HIGH SCHOOL CORE[8]

Subject Area	Number of Credits
Language Arts	3.0
Mathematics	2.0
Science	2.0
Information Technology (Computer Literacy)	.5
Social Studies	3.0
The Arts	1.5
Healthy Life Styles	2.0
Vocational Education	1.0
Electives	9.0

Also mandated for every student in Utah is an annual Student Education Plan (SEP), to be worked out cooperatively and agreed on by the parents (guardians), student, and school personnel. It is described as being a "blueprint" for the student's school work each year. The Core Curriculum Standards must be included in it, as well as choices reflecting that individual's interests, needs, and goals. Each SEP is to have some area of concentration involving a cluster of courses that are high interest, college preparatory, high technology, vocational education, skills, or job-entry preparation for the student. One aspect of the present research was to explore the extent to which intercultural education was being included in the course clusters comprising students' concentrations.9

Four alternative class scheduling formats are used by Utah high schools that affect the numbers of electives that students can take. According to the State Office of Education, a six-period day devotes sixty percent of the time to state-mandated core units and only forty percent to electives. A seven period day gives fifty-four percent of the time to core units, while electives get forty-six percent. An eight period block system in which students attend four classes each day on an alternating basis gives forty-seven percent of the time to core units and fifty-three to electives. The use of a trimester plan in which students enroll in three different semesters during the regular school year, instead of the usual two, on the other hand, makes equal time available to core and elective units.10

These options being used by various high schools in the state make it evident that in order to comprehend how intercultural education is functioning at a specific institution, it is necessary to know how much of the relevant content is taught in the core curriculum and how much of it is offered as electives. Then, we must find out which format is being used for the daily class scheduling, and which student constituencies are being served by the available core units and elective choices.

Examining the dynamics of intercultural learning also involves recognizing differences in the cultural pluralism of the school populations. The total enrollments in the four public school districts studied vary. The Granite School District has the largest of 27,203. Jordan comes next with 17,509. Salt Lake City has 9,926, and Murray has 2,571. These are 1984 figures and the available statistics also indicate the racial diversity in these total school populations.

Chart Two

RACIAL DIVERSITY IN FOUR UTAH PUBLIC SCHOOL DISTRICTS[11]

District	Native American		Hispanic		Asian or Pacific Is.		Non-Hispanic Black		Non-Hispanic White	
	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl	Boy	Girl
Granite	82	101	505	463	275	253	51	48	12,993	12,432
Jordan	39	55	272	277	154	143	10	13	8,549	7,997
Murray	8	8	27	22	13	13	6	2	1,255	1,271
Salt Lake City	89	107	535	529	317	272	128	118	3,992	3,839

As these figures make evident, the proportion of minority students is highest within the city limits of Salt Lake City. Both Granite and Jordan, however, also have considerable diversity. Murray has much less - in fact it is something of a white working class enclave. The minority percentages are: Granite, .069 percent; Jordan, .058 percent; Murray, .039 percent; and Salt Lake City, .26 percent.

We were also interested in comparing intercultural education at the public high schools in the Greater Salt Lake City area with that at some non-public secondary schools. There are only seven non-public institutions in the area that have ninth through twelfth grade classes. Data was available only about three of these.

Chart Three

ENROLLMENTS AT THREE NON-PUBLIC HIGH SCHOOLS IN SALT LAKE CITY[12]

Institution	Grade 9	10	11	12	Total
Judge Memorial (Roman Catholic)	235	229	209	207	880
Salt Lake Lutheran High School	17	4	-	-	21
Rowland Hall - St. Mark's	40	39	25	35	139

Information about minority enrollments in these independent or church-related schools wasn't available. Presumably, it would be rather low as tuition must be paid to attend them.

Participant-Observation Data

My first field visit to a secondary school was to Olympus High School in suburban Holladay. I observed World Studies I during second period in room 212. Twenty-six freshmen were in the room; ten girls and sixteen boys. The classroom was decorated with pictures of ancient Greece and Egypt. There was a map of the ancient Mediterranean and several posters advertizing the Ramses II exhibition being held in Provo. I was invited to briefly introduce myself to the class and explain what I was doing there. The teacher, a woman, then began the lesson for the day on "Athens in the Golden Age."

The students were told about the Socratic teaching method. This was based on textbook material, and was followed with her own elaboration. The point being made was that the Socratic type of teaching forces you to examine your beliefs.

> Then she (the teacher) asked, "Will your parents let you think for yourselves?"
>
> There were some general grunts and groans from the students.
>
> "On clothes?"
>
> "Yes."
>
> "On religion?"
>
> "No."
>
> "On birth control or abortion?"
>
> "You must be kidding!"
>
> The teacher jokingly concluded, "If I keep up these questions, I could be fired."

The instruction then returned to the formal subject of the lesson, asserting that Socrates had also been a disturber of tranquility who paid for this with his life. The digression illustrates the type of embellishment by teachers that was frequently observed. Apparently they wished to make the material more timely and relevant for the students. It appeared, however, that the teenagers regard these comments as extraneous to the content on which they will later be tested. It is difficult, therefore, to assess the impact of the expositions that many of the teachers provided.

Later in the day a World Studies I honors class was also observed. There were thirty-three students present, of whom fourteen were girls. Most were well dressed, with many blond, blue-eyed individuals apparent. I could identify only one person who appeared to be an Asian American. The room contained pictures of the Aztec and Mayan civilizations of Mexico and Central America.

The teacher, a man, began the class by returning quizzes to the students. They were multiple choice and fill-in type questions. Forty-one points were possible. I noticed that Brian seated in front of me had an "A" paper with forty points. So did Richard on my left. Richard smiled and told me that the quiz was pretty easy so all the class grades would be high. Some of the multiple choice questions were about Japan, based, in part, on the television film series, "Shogun." Among the fill-in questions were ones such as:

"List three things that the United States has borrowed from China."

"According to Zen, what must a person do to find truth?"

"From The Tale of Gengi what things are most indicative of a person's character?" and,

"What were the ways used by Polynesian mariners in order to navigate in the open ocean on long voyages?"

A question regarding cannibalism was explicated by the teacher. He said that Pacific Islanders often have developed guilt feelings as a result of being introduced to western morality, especially those who were influenced by Christian missionaries. They would therefore claim, he said, that other tribes - but never their own - had ever been cannibals. Possibly this was an indirect reference to the LDS missionary efforts in Polynesia. There was no oral response from the students, and a transition was made to the lesson of the day.

This was a quite detailed "up front" lecture on pre-colonial civilizations in Mexico. The teacher wrote out the specialized vocabulary, apparently from memory, as he went along and the students copied it from the board. There wasn't much effort at interaction with the students, but several times when somebody did ask for clarification of a point, the teacher gave it. He also employed some touches of wry humor that seemed to be appreciated by the students.

Moving on to another World Studies I class, I was seated with twenty-six students, of whom fourteen were girls. One Asian American appearing girl sat on the front row, and a small statured Asian American boy was in a back seat. He was wired for sound, with a portable cassette tape recorder and ear phones, had a dictionary with him, and seemed to be doing his homework during most of the class. Possibly he was a refugee or relative new comer to the United States. There were several boys with long "counter culture" hair styles in this class, and they wore mock leather jackets over tee-shirts, and had on blue jeans with boots. They contrasted with the short hair and conservative clothing of most of the students.

The lesson was on republican Rome, taught by a middle aged woman who seemed to be firmly in charge. Her manner with the students was pleasant, but quite formal. They had ten minutes to finish up a worksheet, and several came forward to get the paperback books needed to look up the answers. A group

of socializers in the back of the room used this interlude to visit with one another. Then the curtains were pulled and a videotape inserted in the projector. The lights were turned off, but enough illumination came through the curtains so that students could write down notes if they wished. The videotape was The Romans: Life, Laughter and Law. During part of the showing the teacher left the room. She later sat at her desk at the front of the room, where she was watching the students, not the screen. The students then took a short answer quiz to fill out with the information that they had been given in the videotape. Then the teacher elaborated a bit on several topics presented in the film.

She contrasted, for example, the Roman dole with modern welfare, pointing out that today the average welfare recipient gets help for eighteen months or less. Then they are able to support themselves again, she asserted. The dole, on the other hand, was used simply to placate the masses. She also explained that the Appian Way is still in use. Asked if they had ever seen a cobblestone road, the students seemed to be confused. They were later asked to define "common law." The teacher then told them that it is a term meaning unwritten legal customs and traditional principles. Again, the students appeared to listen to these comments, but I saw nobody writing down what the teacher said. Apparently, the explications are viewed as supplementary and non-essential, probably because tests and quizzes from the publishers are used in which the students know that this additional data won't be asked. In other words, in intercultural education it seems that students learn what is tested.

Assuming that most intercultural education at Olympus High takes place through social studies offerings, these were the numbers of specialized courses available.[13]

American Institutions	-	14
American Studies	-	4
Modern American History	-	10
European History	-	4
World Studies I and II	-	25
Law Enforcement and Courts	-	6
Sociology	-	6
Psychology	-	6
Anthropology	-	4
Middle East	-	1

Olympus High was relatively ethnically homogeneous, but my next visit to West High School in Salt Lake City took me to a much more culturally diversified school. Among its 1,431 students; 970 (sixty-eight percent) were white, 291 Hispanic (twenty percent), ninety-eight black (.068 percent), twenty-five Asian and twenty-five Pacific Islander (.017 percent each), and twenty-two Native American (.015 percent.) Last year sixty-one students (four percent) dropped out of West High, and 190 students transferred to alternative programs (thirteen percent). Six hundred students at West High are estimated to come from low income families (forty-two percent), and three hundred thirty (twenty-three percent) receive free or reduced cost lunches.[14]

The first class I observed at West High concerned the beginnings of Rome. I counted twenty-three students, of whom twelve were boys. One student appeared to be Asian, another was probably Chicano. The teacher, a middle aged man, introduced me to the class after I had taken a seat in the rear of the room.

The teacher talked about latifundia, the land held by a patrician. He recounted the story of Virginia, a plebian who married into a patrician family.

"What are stories like this? Legends?"

"No, . . . fables,"one boy suggests.

The teacher smiles and says, "We could call them traditional tales about the founding of Rome."

Another student says, "But it's hard to believe that baby boys were suckled by a she wolf."

The teacher agrees, explaining that sometimes the incidents may have symbolic meaning.

Then the students were told that they would find out what they need to know for an upcoming test. The frames of the greenboard were moved to reveal an outline of vital information about the Romans. The teacher began an exposition.

"While many were collectively called Romans, that didn't mean that all were actually Roman by birth. It's like being an American. Most of us aren't Native Americans."

He identified himself as an Anglo-American. Other nationality backgrounds were mentioned, like Mexican-American and Italian-American. There were similar varieties of Romans, the teacher explained, such as Truscans, and all of the people of the Roman Empire didn't enjoy Roman citizenship. This would be granted on occasion for services rendered.

A notable feature of this classroom was proverbs or slogans written in large black letters on white backgrounds. They were sealed in plastic. Among the messages were:

Education is an open road.
No education - a dead end.

There is no right way to do
something that is wrong.

Those who do not recognize the
mistakes of the past are doomed
to repeat them.

Answer the question that is asked.

Try - You might learn something.

It seemed doubtful to the observer that the students were even aware of these words of wisdom. They do, however, provide clues about the teacher's perceptions.

As the lesson continued, the students were asked to define "Third World." A girl seated on the back row said, "Very poor countries." A boy chimed in, " . . . whose governments change by the hour." Somebody else said, "Usually less well off nations." The teacher added, "Countries that are dependent on imports, and lack a middle class."

"Examples?"

A student named Bolivia. (Possibly the connection is that Bolivia is Utah's "partner" in The Partners of the Americas.) "There have been many coups there. Some people have been executed. There seems to be quite a bit of violence."

The teacher returned to describing the characteristics of the middle class.

"They're not too wealthy and not too poor. They are 'educated wage earners.' They are 'politically influential'."

The teacher pointed out that Third World countries lack this class. It is the largest class in the United States. Rome also had a middle class.

This short episode illustrates how teachers who take a fairly traditional Western Civilization approach to World Studies, may nevertheless insert current issues and include some material regarding the non-western areas of the globe. It was evident that this honors class contained several bright students who are high articulators. The teacher made an effort to also recognize and involve the quieter kids.

At another point in the lesson the teacher tried to draw out the idea of a "soup kitchen."

One boy blurts out, "Its for all the bums in the city."

The teacher explains that the one in Salt Lake City feeds about a thousand people a night. Many are transients. "Imagine, that's happening right here in Salt Lake City!"

A reference was made by the teacher to a recent local newspaper article about a nineteen year old boy whose parents had thrown him out of the house. He had to sleep under a bridge with other young people who were in his condition. He sold his car, but the cash only lasted a few days. He told the reporter that he was kept alive by the hot meal he got at tne soup kitchen every evening.

The students seemed to pay attention to this illustration, which led to a discussion of the problem of poverty in society.

"Some people can't provide for themselves. They are down on their luck."

"It leads to crime."

"Sometimes to violence."

"These are the 'warts on humanity.'"

Rome had these problems, just as we do today. The teacher pointed out the examples of Tiberias and Gaius Gracchus, whose names appeared on the green-board outline. They had tried to solve the Roman problem of an impoverished class by instituting land reforms. Surplus land would be taken from the wealthy patricians who weren't using it and re-distributed to the poor people. The problem was that the land parcels often weren't large enough to support the people who received them. The people soon abandoned the land. New policies would have given them plots big enough to sustain them, but the plan wasn't instituted. One brother was assassinated. The other committed suicide.

"It was this problem of the poor and idle that eventually contributed to the demise of the Roman State," concluded the teacher. A student asked, "Why didn't they learn from the Greeks?" Another student began quoting from one of the placards posted in front, "Those who do not recognize the mistakes of the past . . . "

The teacher asked, "What happens if twenty to forty-five percent of the black population of New York is unemployed? Can they get out of the city? Can they get jobs? Do they go on welfare?"

He goes on, "Think about it. We try to address the problem."

I wasn't sure whether he meant that as a society we ought to be concerned about economic injustice and inequities, or whether he was making an inference to the LDS approach of mutual help within the religious community.

Now there was a work session in which maps of Europe were distributed on which twenty-two places were to be written. The teacher directed, "Use the black book to find the places. Then on the back of the map make an outline of the information in several paragraphs about the Second Punic War on page 142." The book was Kownslar and Smart, People and Our World: A Study of World History. Holt, Rinehart, and Winston, 1981.

The students groaned about the outline assignment. The teacher quipped, "It's three paragraphs. Three whole paragraphs. The book really goes all out on the Punic Wars." There was a little good natured argument about the assignment which would be due on Friday.

The buzzer signaling the end of the hour and a half long class period sounded and the students filed out.

The teacher came back to visit with me. He's a rather short, middle aged man in a shirt and tie, wearing a cardigan type sweater. He asked me what part of Connecticut I came from, saying that his son was on an LDS mission in New Haven. He told me that the students in the honors class were very bright, mentioning that one of the girls came from a wealthy family who lived "up on the avenues," which is regarded as a posh section of the city. Another student, a boy, he also cited as being very gifted, but having difficulty getting along with the other students who may not be as bright. Others in the honors class, he said, came from average, or even poorer homes.

Another group of students entered the classroom, and I observed a second presentation of the same lesson to them.

After lunch I was escorted to a faculty lounge where several men were drinking coffee. I was introduced to an older teacher whose class on United States History I would be observing. We visited for a few minutes about my being at the Middle East Center, and he prepared a cup of coffee for me. He said that his son had recently graduated from the "U" (The University of Utah) in political science. The son is now studying Byzantine and Greek Orthodox relations with Islam at Harvard University.

A buzzer sounded and the other teachers left. My host and I started out soon after. As we walked down the hall we could see his students waiting outside of the classroom. The teacher unlocked the door and we all filed in. I had been told by this teacher that he considers himself to be conservative. He said that he was strict and wouldn't put up with much noise. He had been teaching at West High for thirty years.

I counted nineteen students, of whom only seven were girls. I was later informed that seventeen students were absent that day. There was one black boy seated on the far right, and a South Pacific girl. The boys were seated either on the far right or on the left of the classroom. Most of the girls occupied the middle two rows. There was a video screen and maps. Print-ups were on the bulletin boards about, "Egypt: Troubled Land," "Philippine Crossroads," and "Korea: Contrasts Everywhere." I could see copies of Time Magazine and Great Decisions, 1983.

Beginning the lesson, the teacher mentioned that there had been no school that Monday. "Why?" The students said, "It was Veterans Day." Then they were given an explanation of the origins of Armistice Day, from which Veterans Day evolved. "It was on November 11, 1918 - the eleventh day, the eleventh hour - when World War One ended. Then World War Two came, ending on May 8, 1945 in V-E Day, and September 2, 1945 in V-J Day. Then came the Korean War. Then the Vietnam War from 1965 to 1975. Then the decision was made to call November 11 Veteran's Day and have it honor all the people who fought in United States' wars."

There was total silence in the classroom as the students listened to these things. It seemed to be forced, however. I couldn't observe much

evidence that the students were much engaged in the topic. There were no questions or comments, and nobody wrote down any of the information given by the teacher.

The teacher went on to cite an editorial in the Salt Lake City Tribune for November 12, 1985 entitled "A Daughter's Search for Peace." Had anybody read it? No?

> "Well, I didn't think that you had. You don't read newspapers much, except maybe the sports page."

The students sit silently while the teacher tells them what the editorial was about, holding up the clipping for the class to see.

Another article had been clipped, too. It was about the United States' problem caused by the lack of a new fiscal appropriation and the debate over a piece of legislation to raise the debt ceiling.

> "Unless the Congress passes legislation by tomorrow night, says the teacher, "the federal government will be broke. If you have a federal government check, you'd better go cash it in a hurry. They must raise the debt ceiling and pass a new appropriation."

The students keep very quiet. They have little to say by way of response.

They are told to take out their books and read chapter seven in class. The teacher says that this is the only way to get them to read their assignments. He tells them that they'll learn about the formation of political parties. They should look for webs of sentiment and self-interest that caused the formation of the Federalists and the Republicans.

The students begin reading and this is the activity until just before the class period will end. Then an assignment sheet is distributed and explained. Some additional questions to be added to it are dictated by the teacher. Silence reigns.

The students are to learn their grades on a recent test. They are each called by name and go up to the teacher's desk in turn to see their grade in the grade book. Good news is exchanged in whispers and received with a smile. Bad news elicits a scowl or expression of resignation. These were the students' term grades that will be on their grade reports for the first marking period, as well. Still, almost total silence.

The buzzer sounds and the students quietly file out of the room. It seems that there was intercultural content in the lesson, but almost total student alienation from it. These teenagers appeared to be cowed and apathetic. Apparently what they really were learning was to conform and do what they were told. At least it was hard to recognize any critical thinking or imaginative problem solving going on during the class that I observed.

Moving on to the last class that I am scheduled to observe that day, I find myself in an English classroom. The room contains forty desks and there are twenty-two students in it that period - twelve girls and ten boys. A tall young man appears to be a Native American, I can identify one South Pacific girl, and there are two Hispanic sisters. There is also one black girl. Boys sit on the right; girls predominate on the left. The teacher is a young appearing woman dressed casually in a white cardigan, blue jeans, and track shoes.

There are proverbs, apparently enlarged from computer print-outs, at the front of this room, too.

> Just remember, no matter where you go, you are.
>
> Happiness is getting your homework in on time.
>
> When you have a choice to make and don't make it, that in itself is a choice.
>
> I love grammar because it ain't hard at all.

The class starts with a vocabulary study period. The students are given sheets listing sixty words. They are to write the word, give what part of speech it is, explain its meaning, and use the word in a sentence (called "framing" it.) The young people take out their dictionaries, or walk over to the book shelves to get one. They seem to be used to this type of activity, and most of them get down to work.

Later the teacher goes over the new vocabulary with the class. She pronounces each word. Then a student defines the word, and uses it in a sentence. There will be a vocabulary test at the end of the week.

There is a transition and the teacher begins explaining how to write an essay because some of the students are going to be taking a district composition examination. She tells them that she helped grade the essays last year.

After discussing essay format, she writes a topic on the board.

> Some people say that students who have AID's shouldn't be allowed in school. However, they are not getting an adequate education at home and their social lives will be hurt.

The students are directed to take a side on this issue and support it with three details. Then they must arrive at a conclusion. The topic, of course, is an intercultural one. Nobody in the class seems to be much engaged with it at this time, however. It is getting toward the end of the school day.

The teacher discusses the topical outline with one of the students, Tom. She asks him some questions to try and draw out some of the issues involved. Terms such as "gay" and "hemophiliac" are used.

A few students start slipping out of the room, as it is now close to the end of the day.

The teacher says, "Turn in whatever you did, even if you didn't get finished." The buzzer sounds and the remaining students get up to leave. It is 2:50 P.M. I thank the teacher and make my way to the Vice Principal's office to get my coat. The office is jammed with kids, so I can't say goodbye to him. I leave the building with students who are on their way home, usually walking in groups. Several that I notice are obviously interethnic or interracial.

It isn't possible to recount in equal detail my observational visits to the three other high schools in Salt Lake City. I will therefore only report two episodes that I witnessed which seem to be particularly significant.

After observing a fascinating English as a Second Language class at South High School, I find myself in a World Studies classroom. The teacher is a middle aged man whom I would guess to be in his late forties. He sits on a front desk, wearing an open neck shirt with the sleeves partly rolled up. He is obviously agitated.

He is telling the students about a robbery that took place at his home yesterday. Due to it, he had been called out of their class. He says that this is the fourth time that his house has been robbed. They moved into it in 1970. As both he and his wife work, they are vulnerable.

> "Our street has been hit repeatedly," says the teacher.
>
> "Did you have insurance on all that stuff?" asks one of the students.
>
> "Even if you do have insurance, you still have had your privacy invaded," replies the teacher. "Also, you can't replace the items for a while, so you have to do without. And, of course, when the insurance company pays your claim, your rates go up. You may not even be able to get insurance again."

At first I assumed that this was the informal introduction to the day's lesson, so I observed the room and students. There were twenty-one students, of whom eight were girls. South High has the greatest cultural diversity of the secondary schools in Salt Lake City, but this group is predominantly Caucasian. There are several Asians or Hispanics, and one black.

The robbery is what is on the teacher's mind. He goes on to say,

"The person who came to repair the broken window where the thieves broke in was replacing the sixth pane of glass that day!"

"Do you know that a burglar averages a thousand dollars profit a house? That's big business. There are probably twenty homes robbed a day in the Salt Lake City area."

"They aren't kids. They aren't kids from South High School. No way. These are professionals."

Other forms of anti-social behavior are described.

"We turn on fire alarms when there's no fire, for instance."

"We get casual and create a laissez-faire atmosphere. It hurts us all."

The teacher talks about the police being stretched to the limit. After a neighbor observed his house being broken into and called the police, it took them twenty minutes to arrive on the scene. By that time the robbers had ransacked the place, and taken all of the valuable things out of the window they had broken in his teenaged daughter's bedroom. They loaded everything into a truck and calmly drove away.

"We need to raise people not to be parasites on one another. You can either have an animal farm or a civilization. It can be a zoo or a culture. Slobs or people." says the teacher.

"When you violate another human being, you'll also be violated."

One of the students says, "You ought to put bars on your windows."

The teacher replies, "There were bars on every window except the small one in my daughter's room that we thought was too tiny for anyone to crawl through. We had new "dead-bolts" on all the doors. They still got in."

The teacher is pretty well worked up by this time. He mentions the general apathy of the public.

"We give burglars tacit approval," he says. "This is what gives rise to every dictatorship. Germany. The Nazis. The Jews. My grandparents left Germany and came here to get away from all of this."

The teacher is speaking loudly, with vigor.

"Get involved. If you want a democracy, you can't have it if you don't care. Stupidity won't work in a democratic society."

"You can have a heaven or a hell!"

The students are looking on without too much apparent interest. The class period ends. The buzzer sounds, and the teenagers file out of the room. I thank the teacher, tell him that I'm sorry that he was robbed, and go my way. The episode, I believe, illustrates a variety of intercultural education that comes through addressing crises and events. What the students retain from encounters such as this one must be attitudinal and increased sensitization. These won't be demonstrated on standardized achievement tests, but are doubtless valuable acquisitions for the young people.

During a field visit to Highland High School I have another insightful experience. It is a winter morning on the last day before the school holiday is to begin. I am to observe a Contemporary Issues class where most of the students are seniors. Thirty students enter the room, of whom fourteen are girls. I can recognize one Asian American, the rest appear to be Caucasians. I meet the teacher, who appears to be in his early thirties. He has bushy hair, is bearded, and wears an open neck shirt and light blue trousers. He seems to be very open and accepting.

The class starts with the teacher announcing a film about a militant labor forum that will be shown on television. "Did you watch the film on Guatemala last night?" he asks. I don't see any students who indicate that they did. He goes on to tell them about a special called, "A Walk through the Twentieth Century," which will be shown on Thursday night. It is about the struggles of mining organizers and is being aired in connection with the anniversary of the Wilberg Mine disaster. Mining is one of the most hazardous jobs in Utah, and Wilberg was a major tragedy. He also mentions "Front Line - Vietnam: Ten Years After" and "Adapt or Die" which will both be screened on Saturday. The students can view them for extra credit. This is my first encounter with what appears to be a systematic utilization of resources being made available on the public media.

The lesson of the day concerns elections and succession in the Soviet Union. The teacher asks what the dominant organization in the Soviet Union is, "The Eastern Orthodox Church?" The students call out, "The Communist Party." The teacher explains the Russian ideology of "democratic centralism" and contrasts it with the Democratic Party in Utah, and its leader, Randy Horiuchi, a Japanese American. We are told that in the Soviet Union, "The Party listens to the people, but has absolute authority to impose its will."

After remarking about women in the political party of the Soviet Union, the teacher asks, "How many women are in politics in the U.S.A.?" A boy exclaims, "Too many." The teacher replies, "Reflecting your cultural upbringing."

After more details regarding the Soviet political system have been explicated, the teacher asks, "Could the Soviet leaders radically change the system?" He responds to his rhetorical question saying, "Well, it takes time to change any system."

> "The Soviet system isn't pretty, but it works. It has given the country stability. Leadership has been changed in an orderly manner. It is predictable, It provides continuity. It has 'standard operating procedures.'"
>
> "What can't be criticized in the Soviet Union?"
>
> The teacher gives a list of forbidden topics that includes just about all of the vital aspects of the system.

The teacher had earlier introduced me, and told the students that I would talk with them for a few minutes at the end of the class. When the lesson ends, I explain who I am and what my inquiry is about. The students tell me that they learn interculturally through watching television and the other mass media, and especially through travel. Most of them raise their hands when I ask if they have travelled outside of the United States. They don't think that cross-cultural friendships contribute much to their intercultural learning. When I mention many of them also studying at the local LDS Seminary, they just smile without comment. Obviously, this is not a topic that they wish to discuss.

Soon the buzzer sounds and the students are on their way toward the winter vacation.

Survey Data

Twenty-seven survey forms, covering letters, and postage free return envelopes were mailed to high school principals along the Wasatch Front of Utah in late March, 1986. Only seven had been returned by late May in time to be included in this report.

According to these respondents, everywhere the secondary schools teach four foreign languages: Spanish, French, German, and Latin (at only four schools). The heaviest enrollments are in Spanish, with French and German considerably smaller. Even when it is offered, Latin has much smaller enrollments.

Topics such as Native American Studies, Chicano Studies, Asian American Studies, Afro-American Studies, immigration from Europe, folk studies, and comparative religious studies are reported to be taught in units within the various disciplines or not taught. Rowland Hall-St. Mark's School, an independent institution, on the other hand, reports that a yearly week-long interim experience is being offered to each student. At least one of these covers the Indian cultures and history of Southern Utah. This school also has a Latin American activity class for grades seven and eight. There is a world religions course offered to students in grades nine through twelve here,

and in two of the public high schools. Another respondent from a public high school indicated that comparative world religions is taught at the local LDS Seminary which students can attend on released time.

Area studies concerning Africa, Asia, the Caribbean and Latin America, the Middle East, the Soviet Union and Warsaw Pact countries are usually given in the inclusive history courses. Relatively little about Canada was reported to be being taught.

Several of the public high school respondents indicated that some students may take part in volunteer community development and service projects in connection with their studies. The person reporting from Rowland Hall-St. Mark's School specifically mentioned "Utahans Against Hunger" and "Utah's Freedom Trail" as two community development action programs in which their students are involved.

The United Nations is a topic that is taught at some of the high schools, which also participate in the "Model United Nations" program. There seems to be less coverage of the U.N. specialized agencies, and none of the respondents indicated that their schools participate in the UNESCO Associated Schools Project (ASP).

One of the most popular forms of intercultural education seems to be student exchanges, and all of the respondents mention that their schools have recently or are currently involved in them. Judging from the surveys received, the flow of students from overseas to Greater Salt Lake City high schools is much greater than that of American students from SLC going abroad. Still, a few high school students do have a "year abroad" during their high school careers. It is unusual, however, for teachers to spend a year outside of the American schools, although one teacher exchange was mentioned.

Global issues such as ecology, hunger, human rights, the nuclear arms race, and social justice are taught in contemporary social problems classes or sometimes are units in other social studies courses. Rowland Hall-St. Mark's School had undertaken an Ethiopia Project that brought national attention to its seventh grade class. Sometimes the schools had assembly or luncheon speakers on global issues, but apparently this infrequently occurs.

There are some co-curricular organizations at the SLC high schools that have intercultural learning significance. Several have international clubs, and there are also some foreign language clubs. Also, in schools where they are relatively numerous, some of the minority groups have organized clubs. Young people from Southeast Asia attending South High School, for example, have such a group. A Jordan High School thirty students belong to a Four Winds Club whose objective is understanding other cultures.

Overarching these schools there is a Multicultural Infusion Project in the Educational Equity Division of the Utah State Office of Education. During the past year it has been issuing monthly "Cultural Packets" containing materials and activities on the holidays and special events associated with many ethnic groups in Utah. These are designed for use in elementary schools, at present, but much of their contents could be adapted to high schools as well. It is intended that the Multiculture Infusion Project will also serve secondary schools in the future.

The Salt Lake City School District has a Salt Lake Valley International Education Consortium funded for five years by the Danforth Foundation. Its goal is to diffuse international perspectives into existing courses of study by providing in-service education to teachers and administrators. These are designed to help meet core requirements, such as teaching about concepts like conflict, critical thinking, culture, and interdependence.

> If a world studies course becomes part of the core by February, 1987, the project can provide the inservice education necessary to give teachers the minor equivalency necessary to teach that course as required by the state beginning in 1988-89.[15]

Conclusions

It was evident that Spanish, French, and German (in that order) are the foreign languages being taught in most SLC high schools. Where there are recent immigrants and minority students the schools provide either bilingual education or English as a Second Language (ESL) instruction. The schools participate in faculty or student exchange programs, but these have a minor impact on most students. Some schools cooperate with organizations such as the Utah United Nations Association and the Bolivia/Utah Partners of the Americas, but again only a few of their students are involved. A tiny International Baccalaureate (IB) program has been started recently in some SLC high schools.

Teachers were observed instructing from up-to-date textbooks some sophisticated units on sub-Saharan Africa, pre-colonial Latin America, China, and the Soviet Union. On the other hand, traditional "Western Civilization" courses emphasizing classical Greece, Rome, and Europe persist, often enriched by current issues material added by the teachers. Most students appeared to study for the examinations which are largely based on their textbooks. The added comments on contemporary affairs offered by their teachers, therefore, usually weren't being noted and probably were not retained.

Ethnic festivals, musical programs, and other intercultural activities were being sponsored by the schools. Yet minority young people were observed to associate largely with one another; much less with youths in the Anglo "Mainstream." In fact, the high schools were seen to be almost worlds to

themselves, interfacing rather infrequently with the cultural pluralism that exists in the community outside of their walls.

Certainly a factor affecting intercultural education in Salt Lake City is the predominance of religious affiliation with the LDS Church. It is estimated that some sixty-two percent of the population of the Greater Salt Lake City metropolitan area is Mormon. Next to every high school in the city is an LDS seminary attended either on released time or before or after the school day by most Mormon teenagers. The seminaries are staffed by full-time, professional faculty and offer a four year religious studies program.

Enrollments at the five LDS seminaries near the high schools where the field observations for this inquiry were made will illustrate that these institutions are important potential sites of intercultural education.

Chart Five

PUBLIC HIGH SCHOOL
AND LDS SEMINARY ENROLLMENTS
AT FIVE SALT LAKE CITY SITES [16]

School	1985-1985 Total High School Enrollment	LDS Seminary Enrollment 1984-1985 Year-End	LDS Seminary Enrollment 1985-1986 Preliminary
East	1,757	775	660
Highland	1,677	829	773
Olympus	1,494	975	876
South	1,330	325	287
West	1,527	455	378

Certain types of intercultural education are included in the LDS seminary programs. Usually these aspects are either within the context of scripture studies where the students will learn about the Bible Lands of the Middle East, or are related to the preparation of young people, especially the boys, for their service as volunteer LDS missionaries. Although, admittedly, few members of racial and ethnic minorities are Mormons, there are some Hispanic and South Pacific teenagers who attend the seminaries due to LDS missionary activities in Mexico and Samoa. At least some of the seminary teachers have had intercultural orientation as LDS missionaries overseas or in inner cities in the United States. Last year a field trip was arranged to take a good sized group of seminary teachers to Egypt in order for them to be able to obtain on-site information for use in their courses.

A bitter polemic against global education was produced and distributed throughout the intermountain region in April, 1986 by the Denver, Colorado office of the U.S. Department of Education. It appears that "global education" as understood by its author is very similar to "intercultural education" as that term has been used here. By "intercultural education" we mean instruction and learning opportunities regarding cultural pluralism, ethnic diversity, cross-cultural and international affairs, and world issues. The author of the article attacking "global education" accuses "globalist" materials of being "pacifistic, capitulationist," and biased toward "radical political change." Intercultural educators are charged by this official with "parroting the Soviet propaganda line" and encouraging their students to become "liberal political activists."[17]

These assertions cannot have been based on evidence gathered in Salt Lake City, Utah. There my observations and most of the data that I gathered led me to believe that intercultural education is rather firmly oriented toward a conservative outlook. This researcher's chief critique of it, in fact, is its frequent failure to provide first hand experiences or opportunities for the students to take any kind of action.

A closer parallel to the Salt Lake City intercultural education that I observed seems to be that offered in the Commonwealth Caribbean and Venezuela. Articles by indigenous educators in an international journal interpret the conditions in these areas. The Jamaican says that the needs and concerns of youth there have to do with jobs, basic survival, crime, and prices. The struggle for peace and social harmony in Venezuela, we are told, is closely linked with the fight against illiteracy, hunger, exploitation, imperialism, and neo-colonialism. It seems that many of these Caribbean and Latin American issues also exist along the Wasatch Front of Utah. There too, intercultural education will probably have a greater impact when it is more directed toward the perceived needs and interests of high school students, and more thoroughly integrated with their daily lives.[18]

Overall, intercultural education at the Salt Lake City high schools where I observed classes and collected data functioned both formally and informally. The formal instruction was textbook centered, supplemented with the use of some instructional media. There was considerable oral interpretation and elaboration by the teachers. These discourses attempted to relate textbook content to daily life, but frequently it seemed that the students paid scant attention to them, knowing that this material wouldn't be included on quizzes or unit tests. Western civilization and world studies were the predominant topics that I encountered. Some other intercultural instruction is offered to smaller groups of students. Little attention, however, is being given to ethnic studies, languages other than ESL, French, German, or Spanish, or global issues such as ecology, human rights, and non-violent conflict resolution.

Nonformally, Salt Lake City high school students have access to many intercultural options such as international exchange programs, the International Baccalaureate, and participation in mock United Nations exercises. Only a few are actively involved, however, and the suburban schools appeared to be quite ethnically and racially homogeneous. After attending many meetings sponsored by voluntary community organizations that are active in intercultural affairs, I concluded that very few local high school students engage in this sphere of activity. Informally, some doubtless do have intercultural learning experiences through travel with their families, or by exposure to the mass media. Apparently, however, little use of this informal learning is made in the formal and nonformal domains. Therefore, although Greater Salt Lake City and Utah in general manifest an intercultural orientation, surprisingly little cultural pluralism could be identified in the area high schools.

NOTES

1 The World Almanac and Book of Facts. New York: Newspaper Enterprise Association, Inc., 1985, p. 625.

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3 Core Standards for Utah Public Schools. A Guide for Parents and Students. Salt Lake City: Utah State Board of Education, 1985, p. 1.

4 Ibid., p. 3.

5 Ibid., p. 6.

6 Ibid., p. 8.

7 Ibid., p. 9.

8 Ibid., p. 10.

9 Ibid., p. 11.

10 Fall Enrollment Report of Utah School Districts, October 1, 1984. Salt Lake City: Utah State Office of Education, 1984, p. 13.

11 Ibid. p. 15.

12 Ibid., p. 16.

13 Social Studies Department, Olympus High School, Holladay, Utah.

14 University of Utah Upward Bound Proposal for 1986-87 - 1988-89, West High School Information, Salt Lake City, Utah. Compiled by Harold Trussel.

15 Abstract: Salt Lake Valley International Education Project, p. 2 f.

16 Data furnished by Dr. "J" Stephen Jones, Church Educational System, Manager, Reports and Records, The Church of Jesus Christ of Latter-day Saints, 50 50 East North Temple Street, Salt Lake City, Utah.

17 James Crawford, "E.D. Aide Fans 'Global' Debate," Education Week 5(33), May 7, 1986, pp. 1 and 11.

18 "Education for Peace - More Urgent than Ever," Teachers of the World, International Pedagogical and Trade Union Review, 1/1986, pp. 4-8. The Caribbean educators quoted were John Haughton of Jamaica and Enrique Vasquez Fermin of Venezuela.

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